The following list of his works has been drawn up from biographical notices which appeared in the *Athenaeum for* 24th January 1880, and in the *Bulletin of* the St Petersburg Academy, xxvi. pp. 30-44 :—*Bemerkungen eum Poley'schen Text des Devîmâhâtmyα,* 1846 ; *Beiträge zur Kritik des Bhartrihari aus Cârngadhara's Paddhati,* 1847 ; (with A. Weber), *Varix Lectiones ad Bohlenii editionem Bhartriharis sententiarum pertinentes,* 1850; *Ueber die logischen und grammat­ischen Werke des Tandjur,* 1847; *Ueber Indra's Donnerkeil,* 1848 ; *Nachträge zu den von 0. Böhtlingk und J. Schmidt verfassten Verzeichnissen der auf Indien und Tibet bezüglichen Handschriften und Holzdrucke im asiatischen Museum der k. Akademie der Wissenschaften,* 1848; *Bine tibetische Lebensbeschreibung Çâkyamuni’s,* 1848; *Ueber das Werk "Rgya tch'er rol pa,"* 1848-50; *Tibetische Studien,* 1851-64; *Ueber eine eigenthümliche Art der tibetischen Composita,* 1856; *Ueber Pluralbezeichnungen im Tibetischen,* 1877 ; *Ueber die Verschlechterungs-Perioden der Menschheit nach buddhistischer Anschauungsweise,* 1851 ; *Bericht über die neueste Büchersendung aus Peking,* 1851 ; *Das buddhistische Sûtra der* 42 *Sätze aus dem Tibetischen übersetzt,* 1851; *Ergänzungen und Berichtigungen zu J. Schmidt's Ausgabe des Dsanglun,* 1852; *Ueber das Werk “Histoire de la vie de Hiouen-thsang,"* 1853; *Bericht über die wissenschaftliche Thätigkeit des Herrn Professors Wassiljew,* 1854; *Uber die nepalischen, assamischen, und ceylonischen Münzen des asiatischen Museums,* 1854; *Ein kleiner Beitrag zur mongolischen Paläographie,* 1856 ; *Sprachliche Bedenken gegen das Mongolenthum der Skythen,* 1856 ; *Bericht über Prof, Wassiljew’s Werk über den Buddhismus,* 1856 ; *Ueber die unter dem Namen “ Geschichte des Ardshi Bordshi Chan,” bekannte mongolische Märchensammlung,* 1857; *Carminis indici Vimalapraçnottara ratnamâlâ versio tibetica, mit deutscher Uebersetzung,* 1856; *Buddhistische Triglotte,* 1859 ; *Ueber ein indisches Krähenorakel,* 1859 ; *Ueber die hohen Zahlen der Buddhisten,* 1862 ; *Jäschke’s Bemühungen um eine Handschrift des Gesar,* 1868; *Târanâthæ de doctrinæ buddhicæ in India propagatione narratio tibetica,* 1868 (German, 1869) ; *Ueber einige morgenländische Fassungen der Rhampsinitsage,* 1869 ; *Zur buddhist­ischen Apokalyptik,* 1874; *Bharatæ responsa, tib. et latine,* 1874; *Mahâkâtjâjana und König Tchanda-pradjota,* 1875; *Indische Künstleranekdoten,* 1875; *Indische Erzählungen,* 1876-77 (an English translation of these by W. R. S. Ralston ap­peared in 1882); *Ueber Vasubandhu’s Gâthâsangraha,* 1878; *Ueber eine tibetische Handschrift des India House,* 1879 ; *Ueber das Bonpo-Sùtra,* 1880 ; *Zur Sampo- mythe,* 1850 ; *Kleine Beiträge zur finnischen Mythologie,* 1852 ; *Zur ehstnischen Mythologie,* 1854 ; *Ueber den Mythengehalt der finnischen Märchen,* 1855 ; *Ueber die Heldensagen der minussinischen Tataren,* 1858 ; *Heldensagen, &c., rhythmisch bear­beitet,* 1859 ; *Zum Mythus vom Weltuntergange,* 1859 ; *Ueber die ehstnische Sage vom Kalewi-poeg,* 1860 ; *Zur russischen Heldensage,* 1861 ; *Ueber Kalewa und die Kalewingen,* 1862 ; *Kalevala, deutsch in rhythmischer Form,* 1852 ; *Ueber das Thier “tarvas” im finnischen Epos,* 1848-49; *Die Lieder der Woten, metrisch übertragen,* 1856; *Ueber das Wort “sampo” im finnischen Epos,* 1861; Versuch *einer ostjakischen Sprachlehre,* 1849-1856; *Grammatik und Wörterverzeichnisse der samojedischen Sprachen,* 1854-1855 ; *Grundzüge einer tungusischen Sprachlehre,* 1856; *Versuch einer burjätischen Sprachlehre,* 1857 ; *Versuch einer koibalischen und karagassischen Sprachlehre,* 1857 ; *Versuch einer jenisei-osljakischen und kottischen Sprachlehre,* 1858 ; *Das 13-monatliche Jahr und die Monatsnamen der sibirischen Völker,* 1856; *Ueber die Sprache der Jukagiren, 1859-71∙, Beiträge zur Kenntniss der tungusischen Mundarten,* 1859 ; *Tungusische Miscellen,* 1874 ; *Ueber die von G. von Maydell gesammelten tungusischen Sprachproben,* 1874; *A. Czekanowski’s tungusisches Wörterverzeichniss,* 1877 ; *Ueber sibirische Eigenthumszeichen,* 1855-1859; *Kurze Charakteristik der Thuschsprache,* 1854; *Versuch über die Thusch­sprache,* 1856; *Versuch über das Awarische,* 1862; *Ueber Baron Uslar's neuere linguistische Forschungen,* 1863 ; *Versuch über die Sprache der Uden,* 1863; *Aus­führlicher Bericht über Baron Uslar’s abchasische Studien,* 1863 ; *Tschetschenzische Studien,* 1864; *Ausführlicher Bericht über Baron Uslar's Kasikumükische Studien,* 1866; *Hürkanische Studien,* 1871 ; *Awarische Studien,* 1872 ; *Kürinisehe Studien,* 1873; *Awarische Texte,* 1873; *Ossetische Sprüchwörter,* 1862; *Ossetische Texte,* 1863 ; *Zwei ossetische Thiermärchen,* 1864 ; *Ossetische Sagen und Märchen,* 1867,

SCHILLER, Johann Christoph Friedrich (1759- 1805), German dramatist and poet, was born at Marbach, in Würtemberg, on the 10th or 11th (probably 10th) November 1759. His grandfather and great-grandfather had been bakers in Bittenfeld, a village at the point where the Rems flows into the Neckar; and the family was probably descended from Jacob Georg Schiller, who was born in Grossheppach, another Swabian village, in 1587. Schiller’s father, Johann Kaspar Schiller, who was about thirty-six years of age when his son was born, was a man of remarkable intelligence and energy. In 1749, after the War of the Austrian Succession, in which he had served as a surgeon in a Bavarian regiment of hussars, he went to visit a married sister at Marbach, a little town on the Neckar ; and here, a few months after his arrival, he married Elizabeth Dorothea Kodweiss, a girl of seventeen, the daughter of the landlord of the inn in which he had a lodging. She had great sweetness and dignity of character, and exercised a strong influence over her husband, who, although essentially kind and thoroughly honourable, was apt to give way to a somewhat harsh and imperious temper. They had six children, of whom the eldest, Christophine, was born eight years after their marriage. Next came Schiller, and after him were born four daughters, of whom only two, Louisa and Nanette, survived infancy.

Until Schiller was four years of age his mother lived with her parents in Marbach, while his father served in the Würtemberg army, in which he gradually rose to the rank of major. In 64 the elder Schiller was joined by his family at Lorch, a village on the eastern border of Würtem­berg, where he served for about three years as a recruiting officer. Afterwards he was transferred to Ludwigsburg,

and in 1775 he was made overseer of the plantations and nursery gardens at the Solitude, a country residence of the duke of Würtemberg, near Stuttgart. The duties of this position were congenial to the tastes of Major Schiller, and he became widely known as a high authority on the subjects connected with his daily work.

At Lorch Schiller had been taught by the chief clergy­man of the village, Pastor Moser, whose name he after­wards gave to one of the characters in *Die Dauber.* When the family settled in Ludwigsburg he was sent to the Latin school, which he attended for six years. He took a good place in the periodical examinations, and was much liked by his masters and fellow-pupils, for he was active, intelli­gent, and remarkable for the warmth and constancy of his affections. At a very early age he gave evidence of a talent for poetry, and it was carefully fostered by his mother, who was herself of a poetic temperament. His parents intended that he should become a clergyman, but this decision was abandoned at the request—practically by the order—of the duke of Würtemberg, who insisted on his being sent to the military academy, an institution which had been established at the Solitude for the training of youths for the military and civil services. Schiller entered this institution early in 1773, when he was between thirteen and fourteen years of age, and he remained in it until he was twenty-one. For some time he devoted himself to the study of jurisprudence, but the subject did not interest him, and in 1775, when a medical faculty was instituted at the academy, he was allowed to begin the study of medicine. In that year the academy was transferred from the Solitude to Stuttgart.

Schiller was often made wretched by the harsh and narrow discipline maintained at the academy, but it had no permanently injurious effect on his character. With several of his fellow-students he formed a lasting friend­ship, and in association with them, notwithstanding the vigilance of the inspectors, he was able to read many forbidden books, including some of the writings of Rousseau, Klopstock’s *Messiah,* the early works of Goethe, translations of a few of Shakespeare’s plays, and a German translation of Macpherson’s rendering of the poems of Ossian. Under these influences he became an ardent adherent of the school which was then protesting vehemently against traditional restrictions on indi­vidual freedom ; and he contrived to make opportunities for the expression, in more or less crude dramas and poems, of his secret thoughts and aspirations. For about two years work of this kind was interrupted by the pres­sure of professional studies ; but in the last year of his residence at the academy he resumed it with increased fervour. In this year he wrote the greater part of *Die Räuber,* the most striking passages of which he read to groups of admiring comrades.

On the 14th December 1780 Schiller was informed that he had been appointed medical officer to a grenadier regiment in Stuttgart, and he almost immediately began his new duties. He was not a very expert doctor, and he was too passionately devoted to literature to take much trouble to excel in a profession which he disliked. *Die Räuber* was soon finished, and in July 1781 it was published at his own expense, some persons of his acquaintance having become security for the necessary amount. This famous play is ill-constructed, and contains much boyish extravagance, but it is also full of energy and revolutionary fervour, and it captivated the imagina­tion of many of Schiller’s contemporaries. Early in 1782 it was represented at the Mannheim theatre, and it was so warmly applauded that Schiller, who had stolen away from Stuttgart to see his play, began to think it might be possible for him to devote his time wholly to the work of